

H.C. Burleigh Papers

George

Loc 2824

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FILE	13



George

George, John = Catharine → William bp<sup>2</sup> 8.29.1790 wts 2.26.1812  
(nie Jackson)  
(aun. James)

Thomas bp<sup>A1</sup> 4.21.1793

Anne bp<sup>2</sup> 3.27.1796

Amelia bp<sup>2</sup> 6.3.1798

Rachel bp<sup>2</sup> 7.27.1800

Eleanor<sup>2</sup> bp 6.1.1802

James Jackson bp<sup>2</sup> 4.18.1805

bur<sup>2</sup> 10.22.1806

Margaret Jennet Murray bp<sup>2</sup> 10.25.1807

John Baker bp<sup>2</sup> 8.12.1810

Mary, wts 4.22.06, 1.23.1809 = Titus Van Sclenter<sup>2</sup> M. 3.4.1809.

U. E. List

John 2 (Stamped Book). Butler's Rangers, 84<sup>th</sup>  
Regt., a soldier P. L. N. 1786. One of the  
name a Br. soldier, P. L. N. 1786 -- a wife.

U. E. List Supp. — nil

Loy. Claim & Witnesses — nil

L. B. O.

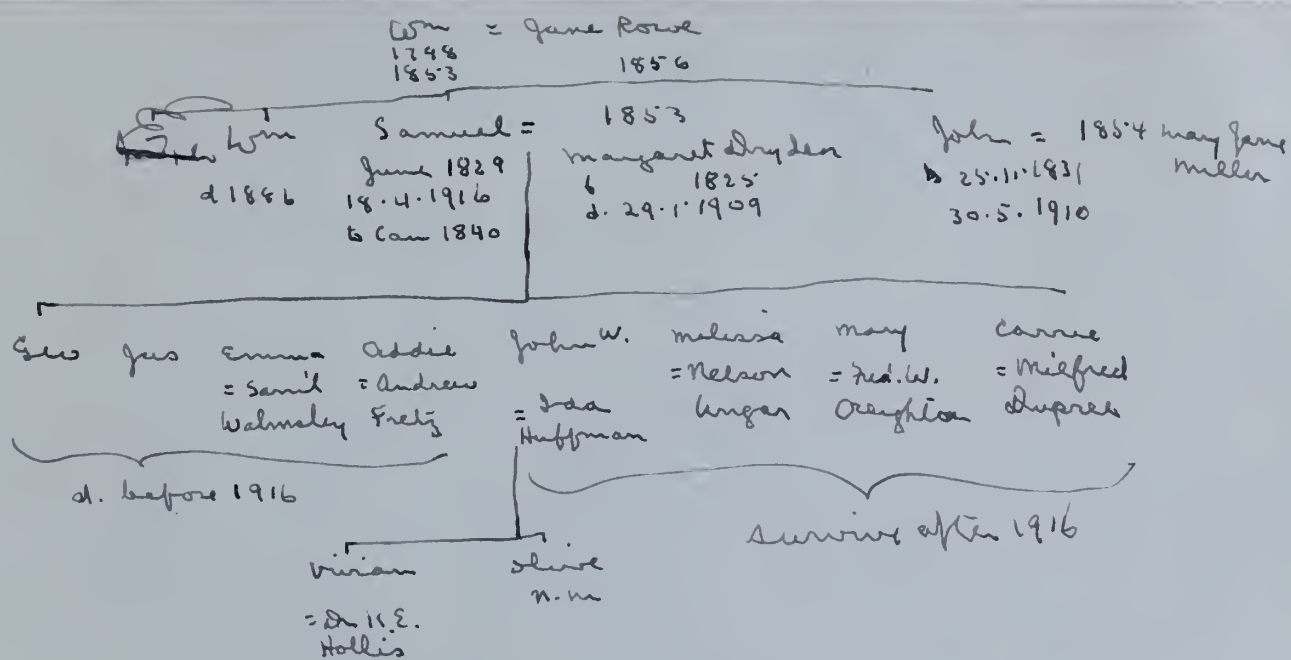
John 7.29.95. Stating that he served during the American  
War in the late Col. Butler's Rangers and  
drew only 100 ac. of his complement due to  
him for his services. Your petitioner has  
been nine years in the province and married  
the dau. of a loyalist, and praying for 200  
ac., his father's quota, 200 for himself,  
& 200 for his wife. Ordered 200 for himself  
& 200 ac. for Christina, the dau. of John  
Sagar.

Master Roll Township 5 4 Oct 1784

John 1

1 1 on his land.





DEPARTMENT OF VETERANS AFFAIRS

PETTY CASH VOUCHER

DATE	ACCOUNT	AMOUNT	
		&	¢

Payment received.....19.....

Signature.....

S.O. No. to be charged.....

D.V.A. 109 10M-8-45 Req. 316



Family of Rev. Dr. James George

Date of 1st marriage unknown; her given name was Margaret and she was buried in Soctland in 1834.  
3 daughters: Catherine (Mrs. Donald Ross); Elizabeth (Mrs. Hunt, or Lunt); Margaret.

2nd marriage, 20 December 1845 to Barbara Ross  
2 sons: James and William

3rd marriage (date unknown) to Janet Kerr  
2 daughters: Isobel, Sarah  
1 son: John

All children mentioned in Will and given bequests.

James and William to get \$500 each and each to inherit a farm in Whitby Township.

His library to go to first son who entered the ministry.

All manuscripts in his own handwriting to be destroyed; those copied out by his wife or daughters to be kept.

In addition to property, he left an estate valued at over \$11,000.00.

Information supplied by Mrs. Barbara Craig, Public Archives of Ontario.

THE LIFE OF ...

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## Sons & Daughters of U.E.

### George, John, of Ernesttown.

William, of Ernesttown (bp. 29.8.1790)	O.C. 19.3.1840
Janet, mar. Cornelius Milligan of Camden E. (bp 25.10.1887)	27.11.1834
Ann, mar. Nathan Johnston of Fredicksburgh (bp 27.3.1796)	do
Rachel, mar. David Shibley of Ernesttown (bp 27.7.1800)	do
Amelia, mar. — Van Dresser of — (bp 3.6.1798)	do
Eleanor, mar. Michael Wenge of Amherst Id (bp 1.6.1802)	do
John, of Ernesttown (bp 12.8.1810)	5.2.1835

Mr George mar Catherine, dau. of James Jackson, U.E.,  
of Ernesttown, pte in Loyal Rangers. L.B. Cert 16/8 Hoboro.

### Clark Diary

1838, June 13 Mr. David Shibley & Miss Filer married

~~1st Dutch Reformed Church, Schenectady.~~

Zion Lutheran Church, Boonerville (now Athens, Greene Co.)

#### marriages

1752, Aug. 9, Joh. Georg & An. Marie Plank.

#### Baptisms

1762, 2nd Easter Jacob, born 10 April, son of Jan George & Maria.

### War Office Papers

nil.



Black Diary  
1831-1864

- Feb 9 1850 Mr. John George, Shoemaker, of Kingston came and  
took the Psychology out of John Lettis.
- Feb. 28 1850 Mr. John George and Miss Darley married.
- Mar 8 1852 Matthew W. Clark went to Napanee to make brooms for  
Mr. John George.
- Aug. 8, 1854 Mrs Captain George of Kingston, sister of old Mr. John  
Vent - died suddenly of cholera. (Should this be Smith?)
- Aug. 14, 1860 John Rowlands, Esq., Publisher of the News, of Kingston,  
and Miss Jane, eldest daughter of Mr. William Leslie,  
married by the Rev. James George, D.D.

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Clark's Reminiscences  
1844

Mr John George lived next (Kenneth Milligan Farm). He has  
been dead many years. One of his sons (John) lives on the old  
place

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Wamp Genealogy. (A.V.)

Eleanor, daughter of John George, born July 29, 1802 (bapt 1 June 1802)  
marr Feb. 11, 1822. Michael Gates Wamp. She died July 11, 1847  
and is buried in Bath, Ont.



# Palatine Emigration

George

Third Party - Embarked June 5 to June 10, 1709 (Holland)

Georg. Hans & woman, 3 children  
 Jörg. Hans & woman  
 " Johan  
 Jörg. Johan & woman, 2 children

Second Party sailing (Holland) May 23, 1709,

Jörg. Hans & woman, 2 children  
 Jörg. Abraham.

Fourth Party - Embarked (Holland) June 10 to June 19, sailed  
 June 21, 1709.

Georg. Hans & woman, 1 child.

Fifth Party - Embarked (Holland) July 3 to July 10, sailed  
 July 15, 1709

Jörg Hans.  
 Jörg. Johan & woman, 2 children

Sixth Party - Embarked (Holland) July 27, sailed July 28, 1709

Jörg. Antonij & woman & 6 children (ret to Holland - R.C.)  
 Jörg. Johan. in 1709

New York Subsistence List.

Georg. Johann Anthony	1710	1712
" Johan Wilhelm	2-0	1-0
Georg. Anna Elizabeth	2-0	2-1
	1-0	1-0







Early Palatine Emigration

Kriettle

Second Party - Sailing May 23 1709

Georg. Hans + women 2 ch

Jörg. Abraham

Third Party - Embarked June 5 - 10, 1709

Georg. Hans + women 3 ch

Jörg. Hans + women

Jörg. Johan

Jörg. Johan - women, 1 ch

Fourth Party - Embarked June 10 - 19, sailed June 21, 1709

Georg. Hans + women, 1 ch

Fifth Party embarked Jul 3 - 5, sailed July 15, 1709

Jörg. Johan + women, 2 ch

Sixth Party, Embarked July 27, sailed July 28, 1709

Georg. Antony + women + 1 ch Retd. Holland.

Jörg. Johan

New York Subsistence List 1710-12

Georg. Johan Anthony 2-0, 1-0

" Johan Wilhelm 2-0, 2-1

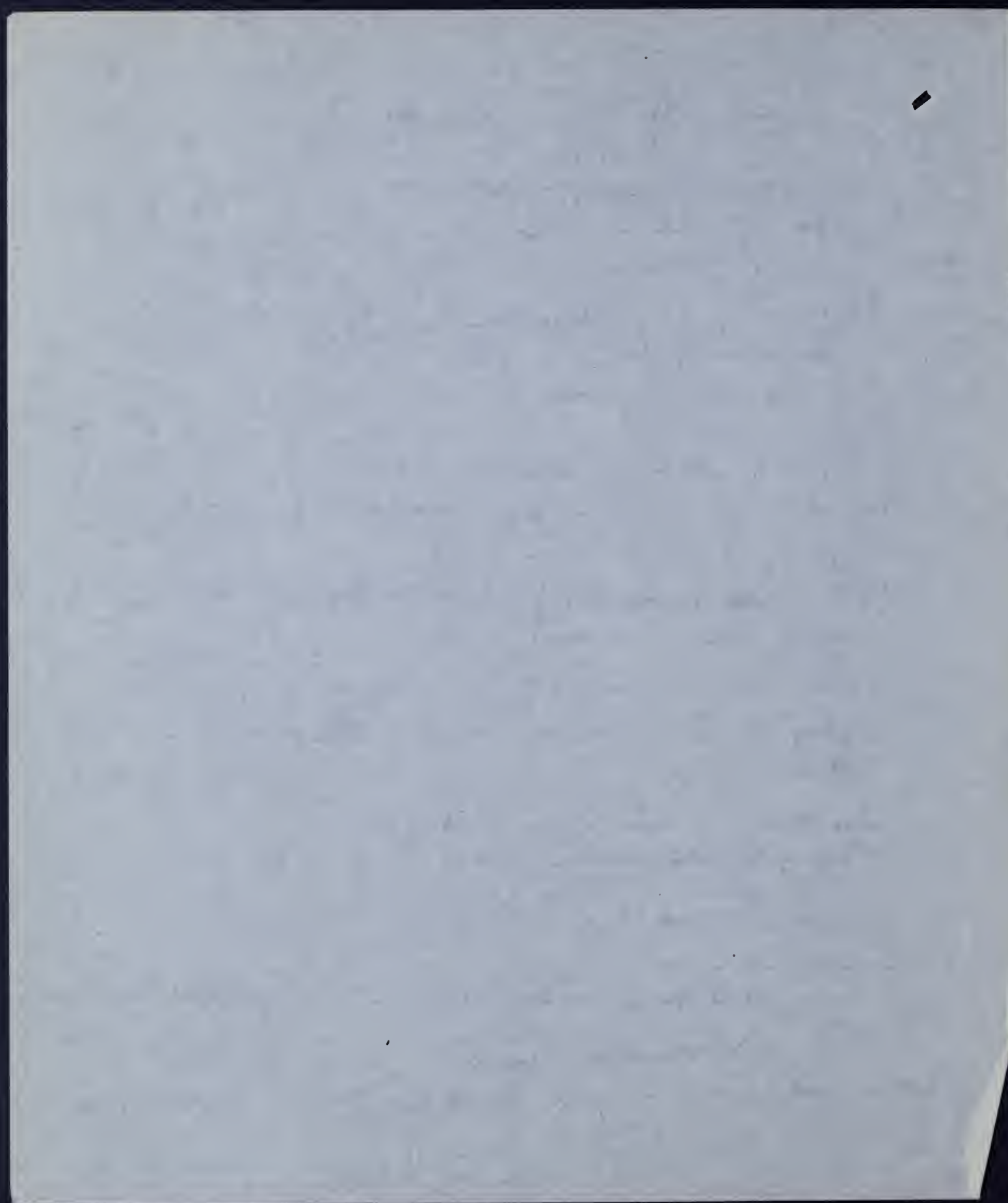
Georg. Anna Elizabeth 1-0, 1-0

Simmendinger List 1717

Georg. Wilhelm, Anna Maria - 2 ch (New Stuttgart Schoharie)

McDowall Register

Nathan Johnson + Ann George, both of Ennestown to 7 Jan 1816





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Queen's University Archives,  
August 16, 1971.

Dr. H. Burleigh,  
Bath Post Office, Ontario.

Dear Dr. Burleigh:

I have spent the last day or so tracing anything which dealt with Dr. George. I am afraid our sources in the Archives have yielded very sparse information, but I am sending along what I have been able to find.

W.D. Gregg's History of the Presbyterian Church in Canada. Toronto, Presbyterian Printing and Publishing Company, 1934., page 448-49, has some useful information of which I am enclosing copies. I am also enclosing the obituary from The Presbyterian, which gives some useful genealogical information.

The anonymous pamphlet is attributed to Professor Weir, and Professor George is supposed to be the villain. The pamphlet mentions that Professor George had three daughters by his first wife and some of them evidently married and had children, as his grandchildren are referred to on the final page.

Dr. George was first accepted into the ministry in Canada in 1834 in Scarborough, in the Presbytery of Toronto, and was minister there until 1846. From 1846 until December 1861, he was on the teaching staff at Queen's. From 1863 until 1870 Dr. George was a minister in the Presbytery of London at Stratford. He died on August 26, 1870, and I am enclosing a copy of his obituary from the 1871 Acts and Proceedings of the Synod of the Presbyterian Church of Canada.

The Province of Ontario Gazeteer and Directory 1869, page 457 gives Rev. James George as a minister at St. Andrews' Stratford.

Lovell's Canadian Dominion Directory of 1871 page 748, lists a Mrs. Jennett George as widow of Dr. J. George, north Avon Street, Stratford. The only other George listed in that city is Benjamin George, Bricklayer, Gore Street.

For tracing the George family further, I would suggest the court records of Stratford, which might contain a will and mention of Dr. George's heirs. We do not have any Stratford newspapers in our library at Queen's, so I was unable to look there. Further information about Dr. George might be found

...2





...2 Dr. H. Burleigh

by consulting with Mr. Glen Lucas, Chief Archivist of the United Church Archives, Victoria College, University of Toronto.

I hope that the above information will be of use to you. Please do not hesitate to let me know if there is any other information you would like looked up.

Yours sincerely,

*Anne MacDermaid*

DFM/md  
Encl.

(Mrs.) D.F. MacDermaid,  
Assistant Archivist.





by the Brockville Presbytery of the United Synod of Upper Canada, and soon afterwards received a call from the united congregations of Demorestville, Hallowell and Hillier, in the county of Prince Edward. He accepted the call, and was ordained to the pastoral charge of these congregations on the 12th June, 1833. With the other members of the United Synod he joined the synod in connection with the Church of Scotland in 1840, but after the Disruption in 1844 he cast in his lot with the Presbyterian (Free) Church of Canada. His labours were now chiefly confined to Demorestville, of which he retained the pastoral charge till 1856, when his resignation was tendered, and accepted by the Kingston Presbytery. He afterwards went to the United States and laboured in connection with the United Presbyterian Church there. In the county of Prince Edward, where for many years he was the only Presbyterian minister, he was distinguished as a faithful and fearless preacher and defender of the doctrines of grace, and in many a home he is still remembered as a genial and warm-hearted friend.

Mr. George was a native of Scotland, and was educated at the Dollar Academy, in the College of St. Andrews, and in the University of Glasgow. He studied theology under Dr. John Dick in the Divinity Hall of the United Secession Church. In 1829 he emigrated to the United States, and was licensed by the Saratoga Presbytery of the Associate Reformed Church. He afterwards came to Canada, and on the 3rd July, 1833, was received into connection with the York Presbytery of the United Synod, and on the 22nd of the following month was installed to the pastoral charge of the congregation in Scarborough. His connection with the United Synod was but of short duration. In June, 1834, he obtained a letter of dismissal from this body, and soon afterwards, with his congregation, joined the synod in connection with the Church of Scotland. With the exception of a seven months' settlement in Belleville, he



W.D. Gregg,

History of Presbyterian Church  
in Canada

REV. MESSRS. HOWEY AND M'CLATCHEY.

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remained pastor of the congregation in Scarborough till 1853, when he was appointed professor of mental and moral philosophy and logic in Queen's College, Kingston. Two years afterwards he received the degree of Doctor of Divinity from the University of Glasgow. For nine years he discharged the duties of professor in Kingston, and then accepted a call to a congregation in Stratford, of which he remained pastor till his death, which occurred on the 26th August, 1870, in the seventieth year of his age. Dr. George was an able, earnest and eloquent preacher, and a faithful, devoted and successful pastor. "As professor he manifested a deep and tender interest in the welfare of his students, not only while they were under his charge, but throughout their subsequent career. His lectures were clear, thoughtful and practical; and his method of presenting the truths which he taught was in a high degree calculated to awaken the enthusiasm and arouse the energies of the young." \*

Mr. Howey was a native of Ireland, where he was a licentiate of the Secession Church. Having come to Canada, he was received by the York Presbytery of the United Synod in June, 1833, and on the 9th October of the same year installed to the pastoral charge of the congregations of Tecumseh, West Gwillimbury and Essa. But after his ordination he never preached to them in consequence of his being attacked by pulmonary consumption, which in the course of eighteen months terminated in his death. During his brief career he was distinguished by great fidelity and zeal in his Master's service.

Mr. McClatchey, like Messrs. Rogers and Howey, was a native of Ireland, and was received at the same time with them by the York Presbytery of the United Synod. He was ordained in the Secession Church before leaving Ireland. On the 23rd of May, 1834, he was installed into the pastoral charge

\* Obituary notice in minutes of synod of 1871. *Presbyterian*, October, 1870.





MINUTES OF SYNOD,

MINUTES OF SYNOD, TORONTO, JUNE 7TH, 1871. 17

THE LATE REV. JAMES GEORGE, D.D.

The Rev. **James George**, D.D., held a high position in this Church both as a Minister and as a Professor of Theology in Queen's College. As a Minister, he laboured for many years at Scarborough with great success, and latterly at Stratford, where the cause of our Church revived and flourished under his ministrations, and where his memory will long be fondly cherished. As a Professor, he manifested a deep and tender interest in the welfare of his students not only while under his charge, but throughout their subsequent career. His lectures were clear, thoughtful, and practical; and his method of presenting the truths which he taught was in a high degree calculated to awaken the enthusiasm and arouse the energies of the young. The keenness of his intellect, the earnestness of his manner, the vigour of his language and the force of his convictions made his pulpit services eminently impressive: nor was he less distinguished for the zeal and fidelity with which he discharged the other duties of a christian pastor.

THE LATE REV. GEORGE THOMSON, M.A.

The Synod resolved to place on record the high estimation in which the late Rev. **George Thomson**, M.A., was held as a faithful labourer in the vineyard of our Lord. During the nineteen years of his incumbency of McNab and Horton, he won and retained the confidence of his own congregation and the respect of the whole community where he resided. His memory will be fondly cherished by many for his genial disposition and his abilities as a minister of the gospel.

THE LATE REV. GEORGE MACDONNELL.

The Rev. **George Macdonnell**, for 18 years a minister of our Church in this Province, has been removed in the midst of his labours, and when years of usefulness seemed still before him. Mr. Macdonnell was one of our most devoted Ministers; sincere in his piety, gentle in his disposition, quiet in his demeanour, genial in all his intercourse with the brethren, and taking, as he did, a deep interest in the religious education of the young, and in home as well as foreign missionary efforts, he was universally esteemed, and has gone from amongst us regretted by all.

THE LATE REV. ALEX. WALLACE, B.A.

The Rev. **Alexander Wallace**, B.A., was cut down suddenly in the midst of his usefulness. As Minister of Huntingdon, to which charge he was ordained in 1845, and where he continued to labour with faithfulness and acceptance till his lamented death, Mr. Wallace was held in high estimation for his many excellent and amiable qualities both as a christian and minister of the gospel.

1. The first part of the paper is devoted to a review of the literature on the effects of the 1997 Asian financial crisis on the economies of the Asian countries. The second part of the paper is devoted to a review of the literature on the effects of the 1997 Asian financial crisis on the economies of the Asian countries. The third part of the paper is devoted to a review of the literature on the effects of the 1997 Asian financial crisis on the economies of the Asian countries. The fourth part of the paper is devoted to a review of the literature on the effects of the 1997 Asian financial crisis on the economies of the Asian countries. The fifth part of the paper is devoted to a review of the literature on the effects of the 1997 Asian financial crisis on the economies of the Asian countries. The sixth part of the paper is devoted to a review of the literature on the effects of the 1997 Asian financial crisis on the economies of the Asian countries. The seventh part of the paper is devoted to a review of the literature on the effects of the 1997 Asian financial crisis on the economies of the Asian countries. The eighth part of the paper is devoted to a review of the literature on the effects of the 1997 Asian financial crisis on the economies of the Asian countries. The ninth part of the paper is devoted to a review of the literature on the effects of the 1997 Asian financial crisis on the economies of the Asian countries. The tenth part of the paper is devoted to a review of the literature on the effects of the 1997 Asian financial crisis on the economies of the Asian countries.



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THE NO-CONSCIENCE-THEORY

IN PRACTICE:

A NEW AND STARTLING DISCOVERY

BY

THE MOST PROFOUND

OF

MODERN PHILOSOPHERS!!!

---

FEBRUARY, 1862.

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*Least said is soonest mended*

The No-Conscience-Theory in Practice—  
a New and Startling Discovery by the  
most Profound of Modern Philosophers!!

CANTO I.

I sing of one so much admir'd and loved  
That all who him adore not must be vile,  
And black indeed the heart could entertain  
An evil thought of one so great and pure!!  
What though 'mong loyal hearts one traitor liv'd  
Could love far better than our gracious Queen  
The President of the United States,  
And drink before her honored name to his!!  
Yet he has judgment rare, and never errs,  
And is incapable of aught that's wrong!!  
What tho' that same vile traitor having gain'd  
The young and trusting heart and plighted troth  
Of a fair girl, and having plighted faith  
With her, could wed another in her stead!  
He is incapable of falsehood!! Then  
What grave excuse gave he for breaking faith!  
A weighty one indeed!! 'twas this, that she,  
The other, had compelled him to the act.  
Republican in practice, as in heart,  
He came to dwell beneath the sheltering wing

*Submitted to Board of Trustees of  
Dumfries College 23 April 1862*

*Read at meeting of 17 May 62.  
See also 5-6-4*

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Of his idea of a perfect rule.  
 A broken promise is a common thing—  
 What signify a loving woman's tears!!  
 He'll be a preacher in a far off land,  
 And speak to others of that constancy  
 And love which he so well exemplifies!!

## CANTO II.

But all at once a change comes o'er his dream,  
 And rampant wrath is raging in his soul;  
 He storms and wields his heavy stick apace,  
 And swears he'll leave a land so vile and rude,—  
 A Church so base as that could entertain  
 Such miscreants as could before his eyes  
 And on *his pulpit* write "*The Scottish Boor*!!"  
 He leaves them in his wrath subliming, and comes,  
 O highly favor'd *Canada*! to thee.  
 What! Can it be? And will that mighty head  
 Seek shelter 'neath the rule it spann'd before?  
 And will that voice of thunder deign to beg  
 To be admitted to the ancient fold  
 So late despised, so full of deadly sins?  
 Alas! frail human nature!—let us draw  
 The veil, and pass we on to other scenes.

## CANTO III.

His troubles o'er, now will he rest in peace,  
 The quiet Pastor of a country flock?

What is there now to trouble the repose  
 Of his calm, tranquil soul and heavenly mind!  
 Alas for human hopes! again the storms  
 Arise, and wrath once more regains its sway  
 Within his saintly bosom, and disturbs  
 His soul, so that he quits his post and leaves  
 His *well beloved* flock to roam at will—  
 A prey to wolves much kinder than himself.  
 A while again he rests his weary wing  
 To teach divinest truths to every man,  
 Himself a pattern of the truths he taught!  
 Well nigh he scatters all the Church that's there,  
 (For scarce a "back bone" of it then remain'd),  
 Excites dislike which never can be quelled;  
 And finally disgusted, once again  
 Returns to watch o'er his forsaken flock.

## CANTO IV.

Ere while the loving partner of his bliss  
 Sought quiet in the grave, and left behind,  
 As pledges of her love, three daughters fair  
 To bless the lot of their bereaved sire.  
 He now betinks him of the days gone by—  
 He cannot be alone! The *generous* man  
 Will now repair the errors of the past,  
 And take the spann'd one to *his loving* heart.  
 Oh foolish, trusting woman! oft deceived  
 By men in whom the vilest passions reign!!

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So wast with her,—she came, young love yet  
 lived,  
 And threw her mantle o'er the past !  
 But she was chang'd, some youthful charms were  
 gone,  
 And disappointment reigned within his heart.  
 A few short years of misery roll'd on,  
 And she, poor wretched, miserable thing,  
 Once more sets sail to seek her native home.  
 But oh ! how changed ! Where was the beaming  
 eye ?  
 The hope that bore her on ? the youthful dream  
 Of love ? All fled like mist, and she fled too,  
 To seek a shelter from her *loving lord*.

## CANTO V.

The tale is long and sad—let's briefly end.  
 A pious woman once in Glasgow found,  
 Mid haunts of poverty and deep distress,  
 A wretched creature on a bed of straw.  
 Mor'd with strong pity in a woman's heart—  
 "Who is the wretched creature ?" quick she  
 asked.  
 One solitary friend replied, "She is  
 Wife of the Revd. Mr.—— in Canada.  
 Once more—no matter how they made it up—  
 He'd bring her to his *loving* heart again,  
 And she, weak thing, consented to return.  
 In *mealy generosity* he sent the funds

To bring back his *beloved* wife once more,  
 And did it in a style became his rank—  
 A *steering* passenger he brought her home.  
 Short was the bliss she sought, poor, foolish thing,  
 Not long her weary feet had press'd the soil  
 Of Canada, when once again alone,  
 She died *deserted*—in *starvation* died !  
 Left in this misery by him who swore  
 Before his God and fellow-men to love  
 And cherish her till death should them divide !

## CANTO VI.

Once more the curtain raise, and speed we on.  
 Once more he leaves his *cherished* flock behind,  
 He'll be *Professor* now, and teach the young  
*Pure morals* in his *great philosophy* !  
 Meantime a brother and a sister come—  
 A youthful pair, from their far distant home,  
 Followed by blessings deep, and many a prayer,  
 To the same place where dwells our *hero great*.  
 (The brother, too, was a Professor there.)  
*Professing* much he seeks their quiet home.  
 With frank and honest, open, hearts they meet  
 Each kind embrace. Oh ! little do they dream  
 That like a sneaking serpent vile he trails  
 Around their home, to rob it of its peace.  
 Ah ! little dream't that brother, when full soon  
 His sister too fled to her native land,

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That yonder *aged villain's vicious wiles*  
 Had driven her from his side, a shattered thing,  
 To seek for peace and pardon in her home—  
 Her early home, where all had been so bright,  
 Where clouds of sin and sorrow never came.

## CANTO VII.

The wheel of Time revolves a weary year,  
 He cannot be alone—the grey-haired man ! !  
 Daughters grown up to womanhood will not  
 Suffice to be companions of his age.  
 Once more, a *third time*, wedlock's chains he

tries,

And great had been the uproar and shout of him  
 To greet his happy nuptials, but for one  
 Whose kindly heart and suave voice had power  
 To stem the tide of ridicule, and stop  
 The nightly march and merry *claus'ure* !  
 And well requited was his champion soon—  
 Grasping his hand, he told him he could *never*  
 Forget his kindly act. And it was shown  
 How well it was remember'd and repaid,  
 Not long thereafter, when he turned his friend,  
 With wife and little ones, into the street,  
 Because, forsooth, he dared to write what was  
 The truth. Truth often gives one deep offence ;  
 And so it was with our *illustrious friend* ;  
 For not content with turning out of doors

He turned his benefactor from his class,  
 And call'd him, in his *mighty* gratitude,  
 A *fool*, a *madman*, and a *liar* too.

## CANTO VIII.

But this was not enough—the *scintly man*  
 Waxed wroth, and persecution rag'd apace.  
 For not content with having wreak'd his worst  
 Upon the poor, misguided sister, he  
 Rose up against her brother, and would fain  
 Have him expell'd from out the College walls.  
 The persecution rag'd from year to year  
 With unabated fury, till at length

The persecuted brother sought redress,  
 And that redress, though tardy, came at last—  
 Our hero stood condemned, a humbled man.  
 Not one of all were there—aye ev'n *his friends*—  
 But rose to say, he has been in the wrong ;  
 Yet he had sympathy—*poor injured man* !  
 Why was not this kind benefactor cast  
 Deep in the Lake, ere he had written truths  
 Unpleasant to our darling hero's ear !  
 Why dared that unoffending pair to come  
 From their far home to tempt his evil heart !  
*Poor man* ! they might have left him well alone,  
 If but each member of society,  
 Who dared presumptuously to cross  
 His blessed path were swept into the sea.



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## CANTO IX.

His wiles defeated, (for he surely sought  
To drive by persecution from his post  
The brother of the one so deeply wronged,)  
He turned—the *fawning hypocrite*! and held  
The eager hand extended to the man  
Whose ruin he was seeking even then.  
For well he knew, could he but cast a stain  
Upon his name, and drive him from his post,  
Should e'er the tale of his own sin be known,  
He then might say, the brother too was bad—  
Who can believe in angels that comes from them?

## CANTO X.

Now all seem'd peace again, and Time sped on.  
Momentous word! The great revealer Time!  
Six years of mingled bliss and trial past  
Since first the young Professor touched the shores  
Of his Canadian home; he seeks again,  
With tender longing and with joyous hopes,  
The scenes endeared by boyhood's memories,—  
With eager joy he greets each well-known friend,  
His cup of happiness is almost full,  
When oh! a fearful cloud o'erspreads the whole—  
A secret guarded well for six long years,  
(By one who fain had guarded it through life—  
By one who pray'd with sad, deep earnestness,  
That all the past might be a buried dream)

Came to his ear to mar each happy thought,  
A tale of villainy, of shame and grief.

## CANTO XI.

Again he sought his far Canadian home,  
Hot Impulse said "Destroy the villain's life!"  
But Grace replied, "Let Justice take her course;"  
Do thy stern duty, leave the rest with Him  
Who says, "Vengeance is mine—I will repay,  
If man should fail to mete that justice out,  
Doubt not, it shall be meted on that day  
When every heart's deep secrets are revealed."

## CANTO XII.

But this was not enough, and censure came,  
A weighty censure from some *pious lips*—  
That he, the injured one, should dare to tell  
The injury, or whisper aught of wrong  
That jar'd upon their pious ears, and made  
Them feel their "*demi-god*" was but a man—  
And worse—scarce man—the vilest of his kind.  
Why could not he too act the *hypocrite*,  
And kindly take the villain's hand in his,  
And meet him as a friend and smile on him  
Who cast the first stain on *their* family name,  
And robbed a sister's life of all its charms?  
All this he should have done, and why? To spare  
The cause of *true Religion*—"Oh my God!



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What fearful mocking of thy Holy Word!"  
 As if thy Truth—pure, perfect, undefiled,  
 Could need the aid of aught so vile and base!  
 Oh let them not be called *Thy* servants, who  
 Would screen the guilty and oppress the weak,  
 Who cry, "Peace, peace—conceal the *wrong*, that  
     *truth*  
 And Righteousness may flourish in our land!"  
 Father of mercies, let thy truth prevail—  
 Let it be known, thy word can never fail;  
 And thou hast said—"First peace—then peace-  
     able"  
 Thy kingdom never, never, needs the aid  
 Of wrong, of falsehood, or of man's advice.

## CANTO XIII.

Once more we raise the veil, and only once.  
 A grave tribunal's met to judge the case—  
 But no! oh stop—he rather will resign  
 Than that they should investigate the truth.  
 What *shall* he do? How quakes his caven  
     *heart—*  
 Oh! say, "I'm sick! I'm dying! let it pass!!  
*Congestion of the brain—poor martyr'd man!!!*  
 The case is stopped, and all is peace again,  
 And he is gone, *poor man*, to his long home!

## CANTO XIV.

No! not so fast—for once you're all astray,—  
 Amid his lucid teachings was one thought,

Most frequently expressed, which puzzled me,  
 He taught that *men possess no consciences*,  
 But that it is *instilled*, and taught to *grow*.  
 And now two questions are within my mind—  
 The first—was ever one instilled in him?  
 If so, the difficulty soon is sol'd,  
 "*Congestion of the Conscience*" should have been  
 The plea, and *not congestion of the brain*.  
 For since his dying resignation came,  
 He's never lost a single hour of *Class*,—  
 And still persists in being there, although  
 His colleagues do not deign to notice him.

## CANTO XV.

And now one word ere yet we close the scene.  
 Why did our manly hero not stand up  
 And say, "Investigate—find out the truth—  
 I'll never quit my post until my name  
 Is stainless, and my character restor'd?"  
 The conscious guilty heart forbade the words!!  
 He wrote his condemnation, when he wrote  
 His cowardly resignation of his post!!  
 And there were more than twenty men who met  
 To sit in judgment on his character.  
 Among the whole *one* was not found to rise  
 And say, "I think this man is innocent."  
 Nor yet to say, "Let us retain him here."  
 But unanimity prevailed for once,

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"Accept his resignation—let him go,"  
 And moving pity bids one pause and weep  
 O'er his unmerited calamity!!!

## CANTO XVI.

Now let us drop the curtain o'er the scene,  
 And leave the man, nigh three score years and ten,  
 To fondle in his joy his new-born babes.  
 Oh! 'tis a lovely sight and oft admir'd,  
 To see an old man's children's children cling  
 Around his knees, and gently stroke his head  
 White with the snows of age; but *fairer* still  
 And *far more natural* it is to see  
 That same old man with sturdy arms embrace  
 His own unconscious babe, whose infant gaze  
 Seems turned upon his wiry locks of grey!!!!

—FINIS.—



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Submitted

23<sup>d</sup> April 1862.

At meeting of Trustees  
of Queen's College

with permission

of Prof. B. B. B.

Read 7 May 62.

in support of charges 5-6.7

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Contents Page

James George his Book  
Given in Gift to him by  
his father near Auchtermuchty  
Perthshire Scotland ~~in~~ Some  
time about the year 1780

Page 1

James George Auchtermuchty

P 174

James George his Book  
which he received from  
his father in gift (some  
time about the year 1780 <sup>the then lived</sup>  
in the parish of Auchtermuchty  
Perthshire Scotland)

Page 232

James George his Book Given in Gift to him by  
his father Book of formal 1783 (parish of Auchtermuchty  
Perthshire Scotland)

# Pagony James George

I have in my possession an ancient volume  
entitled

Works of the Right Reverend & Learned Ezekiel Hopkins  
Late Lord Bishop of Londonderry in Ireland

3rd Edition

Ayrsham

Ayrsham and John Churchill

Printed for John the Printer, Ayrsham  
John Taylor, John W. & Daniel Mendenhall in St Pauls  
Churchyard & Peter Hofli. Row. M DCCX

On the fly-leaf of this ancient document, is written  
these words

As this Book has been in my family for nearly (if not more)  
than a hundred years — And as I wish it to remain in  
the family — and as I wish it to remain in the family, and  
as one of the name of my Great Father — to whom it belongs —  
I present it to my nephew James George — the son of my  
brother, John

James A. Scarbrough & Co.  
20 July 1849

The above is to stand good, only if in  
case my son James George dies before he comes of  
age — But if he shall live to be twenty one, then the  
Book goes to him and not to my Nephew as above stated

James George

Kington  
1861



comply with the demands made on them. While, therefore, we pray the Lord of the harvest to send labourers we should use every exertion and put forth every effort to this end. We would suggest that each Presbytery clerk send a list of vacancies within the bounds of his Presbytery. This will at least enable us to take the measure of our necessities, and may lead to a remedy when the extent of the evil is fully realised.

OBITUARY.

"Died at Stratford, Ontario, on the 26th August last, of valvular disease of the heart, the rev. James George, D.D., minister of St. Andrew's Church, Stratford, in the 70th year of his age."

This is an announcement which has been already read with sincere sorrow by many both in and out of Canada, who knew and admired and loved the man whose decease it intimates.

James George was born in a little farmhouse in the parish of Muckart, half way between Dollar and the famous Caldron Linn, a few rods from

"The clear winding Devon,  
With green spreading bushes and flowers  
blooming fair."

It was in these terms that Scotland's greatest poet described the landscape in which the subject of this sketch spent the impressionable years of childhood, and from which he drank in, both consciously and unconsciously, those elements which went to nurse in him the gifts of genius with which nature endowed him. Whoever has driven from the bridge of Allan to Kinross, skirting the base of the Ochils, green to the very top, and has followed the course of the "Burn of Care" up to the ruins of "Castle Gloom," and has climbed to the top of Ben Cloch, and thence surveyed

"The green valleys,  
Where Devon, sweet Devon meandering flows,"  
has seen perhaps the sweetest pastoral view in Scotland, and can trace the source of those conceptions of the beautiful in natural scenery which Dr. George possessed in an eminent degree, and to which he gave such sweet and eloquent expression in one of his most delightful published essays, "The Poetic Element in the Scottish Mind." James George was a poet born. His nature, as the true poet's always is, was as sensitive to the circumstances which surrounded him as iodine is to light; and while his imagin-

ation and taste were moulded by the scenery of the Devon, his character and principles took their complexion from the simple yet intelligent rural population among whom his youth was spent. The spot is still shown with pride by the companions of his boyhood, who have followed his career with watchful interest, where he used to perch on a crooked tree overhanging the Devon, and from it as a pulpit declaim, like Demosthenes of old, at the surging waves that rolled below, which, when swollen with spates, and tawny with the earth washed down from the mountains, leaped over each other like hungry caged lions awaiting their food.

There was something striking and noble in the mien and presence of the man. Of medium height, square built, with thick set shoulders, large chest, broad face, wide nostrils, expansive open brow, and hair which in his youth might have stood for Milton's picture of Adam's, nobody could look upon him without feeling that he was an extraordinary man. The head, countenance and frame all conveyed the impression of massiveness and strength, and he was one of those who in the heroic age would have been made a Divinity of, were it for nothing else than his wonderful physical grandeur. And this outward greatness was, as we shall see, only a fair index to his qualities of mind and heart. A melancholy earnestness rested upon his features in moments of mental abstraction, which gave place to a bright glow in moments of passionate utterance; but withal there was at times a tenderness, a genial though covert humour playing about his mouth and kindling his light blue eye.

His youth, like that of many other distinguished Scotchmen, was passed in an humble occupation in Auchterarder, where he fell under the notice of the rev. William Pringle, D.D., a member of the Calvin translation Society, and one of the most accomplished scholars and elegant conversationists in Scotland, who two years ago was the recipient of a handsome testimonial from those persons in Scotland who had witnessed his labours for the cause of truth for 50 years, on the occasion of his jubilee; who is still fresh and vigorous after a ministry of 52 years, and who will learn with regret that his distinguished pupil and life long friend is no more. That gentleman discovered that Mr. George was a young man of great promise, capable of better things than mere mechanical labour, took hold of him, encouraged him, as he has not a few who





have risen to distinction both in his own and in other churches, and gave him private lessons for a time. In 1822 young George quitted Auchterarder and attended Dollar Academy; in the following year he matriculated in the College of St. Andrews, but he took the greater part of his literary course in Glasgow University, completing it in 1825. His father was a staunch member of the Church of Scotland; but as it was a *Secession* Minister who first took notice of him, as admission into the dissenting Church was easier to one in his circumstances, and as at that time his sympathies and convictions probably favoured a Church free from State connection, he set himself to prepare for the Ministry of that Church. To that end he began the study of Divinity under Dr. John Dick, by whose prelections, not of the *dry-as-dust* order, but full, scholarly and instinct with religious life, he profited largely; and any of his students who are familiar with "Dick's Theology" can discern the hand of Dr. George's master in this department of enquiry, although, as sometimes happens, the pupil, of a higher order of genius than the teacher, has excelled him in the luminous and forcible exposition of truth. At this period young George had for his fellow-student, friend and companion, Robert Pollok, author of the "Course of Time," whose own *course of time* was so early ended. In Mr. George the youthful poet found an ardent sympathizer, and one who lent a willing ear to his tales and verses; for he too had drunk at the *Castalian* fount, and was trying to climb the slopes of *Parnassus*. On the appearance of Pollok's great work, his friend wrote in a popular magazine what was admitted to be the best criticism of it that appeared at the time. About this period he himself composed a poem of considerable length, which, however, never saw the light, and it is not likely ever will now, but which, competent judges who have read it say, would have given him a right to a niche in the "Poets' Corner," had his severe taste permitted him to publish it.

It was when he was a student that the great agitation, led by the Edinburgh Review, against Lord Liverpool and his *tory* colleague in Scotland, Lord Melville, was at its height; and like all young poets of ardent temperaments he ranked himself on the side of democracy and against the privileged classes, his acquaintanceship with the radical weavers of Auchterarder having no doubt helped him to his advanced views.

So strong were his leanings in this direction that he resolved to quit his native land rather than witness what he then looked upon as the tyranny exercised by the governing classes of Great Britain, and find for himself a home in the Western Republic, the boasted "land of the free and home of the brave." This was in 1829, just after his college course was completed. He took up his abode at the foot of the Alleghenies, in Delaware County, State of New York, where several of his brothers with their families have continued to reside. \* Soon after this he applied to the Presbytery of Saratoga, Associate of the Church, to be taken on trials for *diaconate*, and being successful in obtaining it, he remained in the United States a couple of years, preaching with great acceptance for a time in Philadelphia and afterwards in Fort Covington, having declined a call to the former place. This brief sojourn in the U.S. cured him, he was wont to say, of his youthful republicanism; and he was glad once more to place himself under the old flag by removing to Upper Canada. Like many others that have been rampant liberals in their youth, when mere plausible theories have great attractions for them, he exchanged his early Utopian principles, which he found it necessary from further reading, thought and experience to abandon as impracticable, for a sturdy conservatism and admiration of the British constitution. So hearty did his loyalty to the old rule become that he was found in the troubles of 1837-8 marching to Toronto at the head of the "Men of Scarboro" to aid in quelling the incipient rebellion, ready to do battle, if need be, pro aris et focis; and his matured views on limited monarchical institutions, thrown into the shape of a lecture on the "Mission of Great Britain to the World," formed one of his latest publications.

At the time of his settlement in Scarboro in 1834 his congregation adhered to the secession church, known as the Synod of Upper Canada; but in the year 1834, he and three other ministers of that body with their congregations were admitted into the Presbytery of Toronto in connection with the Church of Scotland, the Church in which he was born and baptized. And here it may be remarked that he was a moderate churchman, occupying an intermediate position between those who look upon an establishment and endowment as *essential* to the existence of a Christian Church, and those who can see nothing but evil in

9 April, 1859 \* Queen's Letters Series give his address for as Cabin Hill, Delaware County, N.Y.





a connection with the State. He was fully alive to the advantages and disadvantages of all ecclesiastical systems; but on the whole he inclined to the belief, that while establishments were not essential to a Church, they, when practicable, afforded the conditions most favourable to the maintenance of religion, pure and undefiled, in any country. His resuming his connection with the Church of his fathers was not, therefore, a matter merely of convenience, but of deliberate choice; and in the stormy days of the disruption none of our ministers did better service than he in battling for the old standard. His memorable speech in seconding the motion of Dr. Cook, which carried in the Synod of 1844, on the relations of the Synod to the Church of Scotland, helped to confirm not a few waverers and to prevent the secession which followed from being more disastrous than it was. He was selected to draw up an answer to the "Dissent and Protest" which the withdrawing minority had tabled; and like all his other productions it bears the marks of a master mind, grasping the heart of truth, exposing sophistry, holding by constitutional principles, and at the same time displaying great tenderness towards the seceding brethren. From the very first he occupied a foremost place in the deliberations of the Synod, and was identified with all its best aims and efforts. He had a keen appreciation of the needs of the Church in Canada; and conservative though he was, never welcoming any change merely on the ground of its novelty, he saw that much of the machinery of the Church of Scotland was unsuited to the exigencies of a new country, and was always ready to advocate such modifications in ecclesiastical polity as experience had shown to be necessary.

The Synod early showed its appreciation at once of his personal qualities, and of the position which he had already made for himself, by placing him in the Moderator's chair in 1841. For twenty-five years no name appears in the Synod Records associated with more useful reports and motions, and these were almost uniformly adopted. After the resignation by Dr. Liddell of the Principalship and Professorship of Divinity in Queen's College in 1846, Mr. George was appointed interim professor of Systematic Theology, and from that date till 1853, when on the resignation of the Principalship by the late Dr. Machar, he was appointed Vice-Principal and Professor of "Mental and Moral Philosophy and Logic," he continued to lecture on the leading

points in Divinity every winter for six weeks, the Presbytery of Toronto undertaking to supply his pulpit in his absence. It is thus seen that he had a hand, more or less, in training almost every minister that went forth from Queen's College, up to the last five or six years. In 1855 the university of Glasgow conferred upon him the honorary degree of D.D. in token of their appreciation of the distinction which he had attained.

His ministry in Scarborough, which extended from 1832 to 1853, excepting an interval of about seven months during which he was settled at Belleville, was a most earnest and laborious one, and one the fruits of which are still visible in that community. The people were shrewd intelligent emigrants, mostly from the south of Scotland, quite capable of appreciating the best productions of his gifted mind, so that he had a constant stimulus to study. And how diligently he performed this part of his ministerial work will appear when it is stated under his own hand, that during the period of twenty years, he preached no fewer than one thousand seven hundred discourses, which were all carefully written out. In this laborious productiveness, we trace the secret of his education into that profound thoughtfulness and luxuriousness and fullness of information on subjects bearing upon his profession which characterized him. Such a student with his capacity could not fail to amass in that period a large fund of knowledge regarding things new and old. His reading was not only extensive but systematic. It was done with "pencil in hand," taking copious notes, and when he walked for recreation he carried these with him, and by perusing them fixed them in his memory. He, in this manner, mastered the best authors on divinity, and kept abreast of the times in the highest class of the general literature of the day. It was with much mutual regret that the tie was at last broken, which had bound him strongly to his beloved congregation, when the duties of his new professorship necessitated his removal to Kingston.

But memorable as was his ministry in Scarborough, it was in Queen's College his genius found fullest scope, and his enthusiasm its proper sphere of action. If to be able to evoke whatever powers nature has bestowed upon youth is the true test of the educator, then Dr. George was one of the ablest and most successful of teachers. No student, that was not entirely frivolous ever passed out of his class, who did not





feel himself more of a man than when he entered it. He conducted his pupils into the intricate apartments of their own minds; introducing them to a new region of thought he taught them the response of the Greek oracle, "know thyself," so that entering his class was an epoch in their mental history. His success lay in inspiring his students with ardour in the pursuit of learning, and earnestness in preparation for their future work. He was an *educator* after the manner of Dr. Arnold, of whom he was a great admirer. Many professors might help to convey into the mind and memory of their students, the theories and facts of science to a greater extent than he did; but he held, and held rightly, that the business of colleges is not so much to impart information as to qualify men and put them on the right track for obtaining it for themselves in after life. To whet the intellectual powers, and to possess the student's mind with enthusiasm for his studies, was in his estimation a more important consideration than to give him a learned knowledge of other men's notions, which would be of no practical value in life. His manner of teaching logic was rather by exemplifying its legitimate use in his own prelections, than by laying down artificial rules. He was himself a prince among reasoners. His powers of analysis were specially acute and searching. He saw at the first glance right into the heart of a proposition, and could lay open its proper meaning with a facility that every student envied. In his system of mental and moral philosophy, he belonged to the Scottish school, inclining rather to Brown than to Reid and Stewart. But, to quote the words of an esteemed correspondent, "he was not a close follower of other men's systems, and for the most part confined himself to the subject of *Psychology*, preferring its rich and tempting fields of observation and enquiry to the colder and more barren regions of pure metaphysics. Intensely earnest in the search after truth, the tracing out of the workings of the Divine mind in the phenomena of the human one, was to him a most interesting study. The difference between the human intelligence and what we call instinct in animals was also a favourite branch of his subject, into whose mysteries he was always endeavouring to penetrate. Of animals he was a lover and careful observer, and most who knew him well will remember how he was wont to study and expatiate upon the wonderful ways of the bees." The perfection of the

Divine nature, and the will therefrom, was the basis of his *Moral Philosophy*.

Every student who enjoyed the pleasure of listening to the rich and eloquent utterances of Dr. George, from his professorial desk, will recall with pleasure his remarkable command of language, now with a severe expression upon it, as he is dealing with error, and especially *sophistry*, now radiant with pleasure when he speaks of the grace and goodness of God, and now kindled up with a kindly humour as he tells some amusing anecdote. But no part of his professional work was more fruitful of good to his students than his criticism of their compositions. No one could be more patient than he, or more tolerant of little faults, as he sat back in his chair and closed his eyes, listening with impassive face to their often crude essays; but he always estimated their productions at their proper worth, never doing them an injustice, although he rarely took their compositions out of their hands. When he did indulge in faultfinding, however, which was but seldom, if students were doing their very best, and they generally did their very best for him, as Arnold's students used to do, his rebuke was all the more telling that it was spoken in a kindly half-joking manner. His examinations on the subjects of his own prelections were invaluable, as he had then an opportunity of throwing in an anecdote or piece of scientific or curious general information that could not find a place in the written discourse. Here again we quote the words of the correspondent already mentioned, whose testimony cannot be accused of partiality, as it is that of one who never attended his classes: "Few professors have been more loved and valued by their students, than he was by his. His interest in them by no means terminated with the intercourse of the class room; it followed them to the battle of life, and it always gave him hearty gratification to hear of their success in a wider arena. Many of them are now worthy ministers of our church, and others hold positions of usefulness and honour both in the Dominion and in distant parts of the world; but one and all will vividly remember the hours spent in his class room, how he delighted them with the warm glow of genius that inspired his prelections, and kindled their enthusiasm from his own."

"Of his powers as a public speaker those who have heard him need only to be reminded. Without possessing the more studied



graces of rhetoric or elocution, his oratory derived its power from the vigour and originality of thought and the fervid intensity of feeling that characterized the man as well as his productions. One platform address of his, in which he alluded to the atrocities of Lucknow,—then fresh in the public mind,—will long be remembered by those who heard it, from the *thrilling* effect of his almost dramatic presentation of the horrors of heathenism." And this was almost surpassed by another remarkable oration on the question of raising a monument to the renowned hero, Sir William Wallace, in which his love of his native Scotland, his humour, pathos and sympathy with freedom all found eloquent expression amid the tumultuous cheers of the audience.

"As a preacher he combined intense fervour of speech and delivery with great comprehensiveness and elevation of thought; and while his sermons were long for modern days, they were listened to with more sustained attention than is often vouchsafed to far shorter ones. His addresses at the Communion table were especially warur and impressive, as he dwelt with deep feeling and pathos on the wondrous redeeming love which the ordinance commemorates." A sermon of his on Rev. iii., 12, delivered in St. Andrew's church, Kingston, in October, 1854, on the evening of the Communion Sabbath, is still vividly remembered by his students for the passages of surpassing beauty and eloquence it contained.

"A noticeable trait in his character was the rich vein of genuine humour pervading his conversation, and on suitable occasions his public speaking, playing and sparkling around his subject till the audience were infected by the bright geniality overflowing from the face and manner of the speaker.

"In 1862, much to the regret of his many friends in Kingston, he resigned his professorship, and accepted a call from the congregation of Stratford. His new charge was a rather small one at first, but under his earnest and faithful ministry it has largely increased, and a handsome and commodious new church was built about two years ago. In it he continued to preach the Gospel with his accustomed power and faithfulness, and with scarcely less than the vigour of his prime, till in the spring of this year, he was for ever laid aside from earthly labours by an attack of valvular disease of the heart, which has, after a period of great suffering removed him to

his eternal home just as the limit of three score years and ten had been almost reached.

"Intense as were the sufferings of the last weeks of his existence—his physical energy offering a prolonged resistance to the disease—they were alleviated and brightened by the Christian faith and hope which had been his stay and support during a sorely-trying life. Those who attended him felt it a privilege to witness the child-like spirit of faith in which his soul found its rest in Jesus, when the valley of the shadow of death was reached, and no other stay could be of any avail.

"He has left behind him some published writings—a work entitled 'The Sabbath School of the Church and the Fireside'—full of sound thought and wise counsel, and several lectures, delivered at various periods and published by request." Glowing as these essays are with the intensity of his nature, and the loftiness of his genius, still they are mere fragmentary evidences of the fertility and power of his teeming brain, and it is to be hoped for the sake of his adopted country the more matured products of his active mind shall yet see the light, satisfied as we are that they would be a most valuable and honourable contribution to the literature of the Young Dominion.

"But his writings convey but a faint impression of their effect when enforced by the living voice. Some of his speeches at meetings of Synod—one in particular on the *Organ Question*, will long be remembered. He was a staunch conservative, and as emphatic in the utterance of his opinions as he was intense in the opinions themselves.

"Heavy personal trials which pressed upon him in his later years, withdrew him from a prominent place in our church courts and deprived the Synod of his matured wisdom and earnest counsels. But remembering the man and all he was, we may well say that "in spite of his sometimes peculiar accent and pronunciation and the want of a very exact scholarship, "for grasp and vigour of mind, originality of thought and the intensity of nature and feeling which are the source of all *true* eloquence, he has probably not left his equal in the church, and we feel that it will be long ere his vacated place shall be adequately filled. Many both here and in distant parts of the world will mourn for his death as a personal loss."

The press of Stratford united in paying





tributes to the earnestness and success of his ministry there, and in deploring his loss to the town, all the institutions of which, religious and educational, found in him an intelligent advocate and friend. On Monday, the 29th August, a large assemblage, many being from a distance, congregated at his late residence to pay the last tribute of respect to his memory. In accordance with the directions left by the deceased, Mr. Gordon of Dorchester and Mr. McEwen of Westminster, old students of his own, conducted the services at the manse. Mr. Gordon read appropriate passages of scripture, and addressed some practical remarks to the sorrowing congregation, concluding with a few personal reminiscences of him whose death they mourned. Mr. McEwen then offered a suitable prayer, when the funeral cortege wended its way to the graveyard, where amid the tears of a sorrowing flock the mortal remains of their beloved pastor were interred directly behind the pulpit of the new church. On the Sabbath following, according to the dying request of Dr. George, an eloquent and appropriate funeral sermon was preached to a large and devoutly attentive congregation by the Rev. Robert Ure, Canada Presbyterian minister of Goderich, his old friend, in conjunction with whom he had laboured earnestly, previous to his withdrawal from an active share in the public work of the Synod, to bring about a union of all Presbyterians in Canada. He thus seems to have looked upon the part he took in initiating the union movement in 1860, which now appears to be approaching a consummation, as the work of all others with which he most desired his name to be associated.

A meeting of the Presbytery of London was held on the 1st of September, when the clerk in suitable terms called the attention of the court to the loss the Presbytery had sustained. Thereupon the following minute was framed, and a copy of it ordered to be transmitted to Mrs. George:

"Inasmuch as we have been called upon since the last regular meeting of our Presbytery, to mourn the loss of one of our members—the Rev. Dr. George—this Presbytery would in humility bow to that dispensation (sad and severe though it be) of the Allwise and Almighty disposer of all things, which has deprived us of the Christian sympathy, the wise counsel and great talents of one who was early led to consecrate himself to the work of the Gospel

ministry, and who, so far as man can judge, was eminently successful in his Master's service.

"As a minister of this Church, which he joined in its infancy, about 26 years ago, his career has been marked by great public power, fervid zeal, and conscientious discharge of duty; and, by the blessing of God, his labours have been abundantly fruitful in Scarboro and Stratford, where his pastoral life was spent. In the former place, he found the congregation weak and struggling, and left it one of the most prosperous in numbers, wealth and healthy piety on the roll of the Synod. In the latter, as is well known to the members of this Court, the congregation, which was in a very low condition when he assumed the oversight thereof, is now in every way prosperous.

"Nor can this Presbytery overlook or fail to acknowledge the valuable services rendered by Dr. George to the whole Church, while he so ably filled the chair of Systematic Theology in the University of Queen's College, and to the whole country also, while Professor of Logic and Moral Philosophy in that institution.

"Dr. George was a man remarkable for the warmth of his sympathy, for an unostentatious yet cordial hospitality; and, although a man of very decided views, he was indebted not a little for his liberality to the generous disposition of his noble nature.

"Possessed of a vigorous intellect, great originality, a clear judgment, matchless zeal, and very great energy of character, all which was highly toned by a sound and healthy piety, it would be no wonder if somewhat of his spirit were communicated to some of the many who enjoyed the privilege of prosecuting their studies under him. And, furthermore, the Presbytery would take this opportunity to convey to Mrs. George and the children, left fatherless by this dispensation of the Almighty, their hearty condolence and most sincere sympathy; and commend them to the care of Him who has promised to be a husband to the widow and a father to the fatherless."

We close this notice by publishing the letter written by him to his congregation a few weeks before his death, which, like a communication from the spirit land, will be read with mournful interest. As it was his wish to die in harness, he solicited the Presbytery a few months before his death to allow his congregation to choose a colleague leaving him first minister of the charge. This they gladly granted. The latter part of





the letter, which was his last legacy to his people, refers to the proposed arrangement.

My dear friends,—It is now nearly eight years, wanting but a few months, since I began my labours among you. But that which was, I trust, by the Divine appointment, is now by the same Divine appointment apparently brought to a somewhat sudden close. It is into the hands of the Presbytery, according to the rules of our church, that I shall have to resign my present position. That will be done in proper form in due time. Yet as your pastor, I cannot withdraw from my present position without making a few observations which may be suitable for the exigencies of the occasion. Although I was advancing to old age when I assumed the charge of the congregation, yet in all bodily health and in all mental powers I felt as fully capable of discharging all the duties of the ministry as I had ever been in all my life. And in some senses I felt better prepared, as I had all the experience of my past ministerial life to aid me. But now, surely, at a period such as this it becomes both me and you to look back with solemn consideration. No minister can be connected with a people, even for the shortest period, without solemn results. If he has wrought for God, even this to himself will be matter of joyous reflection. If he has not wrought for God, these reflections will in many ways be very painful. But when we think of this kind of labour going on for many years, if it has been good, how precious the retrospect; if bad, how sad that retrospect! I cannot enlarge on this topic. I may be permitted, however, to say a few things; first as to myself; next as to you. As to myself, I think I can, in the solemn circumstances in which I am now placed, look back and say I have in my public ministry among you fought the good fight and have kept the faith; and on all occasions have striven to disclose that faith for the conversion of sinners and the edification of saints. I have not knowingly kept anything back which I thought my God bade me disclose, and I have not glossed over any matter which my God bade me present in all the nakedness and simplicity of grandeur and truth. This is what conscience affirms; and I know well that there has been much weakness and much sin in all that I have done and said, for I know well that the marks of my sinful hands have been left on the purple robe of gospel truth. Yet I cannot but testify to this that what I preached was the everlasting gospel of the Lord Jesus, and in which

I believe and did believe was the only good news for sinners—was the only remedy for guilt, and was the only and certain cure for a diseased soul. I have no hope for the salvation of my own soul but in this gospel, this faith, this free, this all-sufficient gospel. It is this which I have striven to unfold to you. Now, in as far as you have attended on my ministry with the view of knowing the glorious principles of this gospel, you have done well. But can I believe that this has been generally done, or must justice compel me to say that this has not been done by you all? O, my friends, we must not pay groundless compliments or trifle with truth on any matter, but more especially on a matter so momentous as this, and at such a time as this. Let your own conscience be judge. Have none of you ever carelessly absented yourselves from the house of God when this gospel was being preached? Have you never spent the Sabbaths in sloth and frivolous pursuits while the great message of salvation was being delivered in this house? You were not there, and you had no sufficient excuse for your absence. Yet you were absent while those sermons were being delivered which had been the subject of earnest study during the previous week, and which had been prayed over again and again. Was this right? Was this not absenting yourselves from the assembly of God's people while the bread of life was broken, but broken in vain as to you? It is not what I say as to this, but what says conscience? And it may be that many who have attended have attended with but little profit. There has not been the prayerful preparation nor the self-application which should have been. Nor has the message been thought over and conversed over by you in private. I say again I do not sit in judgment. I cannot but let conscience speak, and that God judge, in whose work both you and I should have felt that we were engaged. But there are those of whom I hope better things, persons that sought preparation in their closets and families—persons who came up to the house of God with hearts set upon knowing His will, and who listened and indeed went through all the duties with faith and love. To those of you I can say that I hope the house of God was a place of profit and repose, of refreshment for your immortal souls.

There is one matter on which, after all that I have spoken, I would wish to say a few words. That matter is a debt on the church. That debt is no great thing if





there were a universal willingness to meet it. There are certain of your members who stand legally bound for this. But every one of you connected with the congregation ought to feel himself solemnly and morally bound to see that this debt is paid to the last penny. If that is not done, and done instantly, it may greatly perplex your future movements. It is as far as possible to obviate all embarrassments on this score that I lose not a moment in resigning my present position to the Presbytery. What the position shall be which I propose to assume is briefly this. That I resign all claims on you for pecuniary support at the meeting of Presbytery; and what I should propose is that the salary which you have paid to me (and, all things considered, that has been very well paid) shall go to meet the salary of the assistant minister whom you may call. Anything that may now need explanation on this I will give to the elders and trustees of the congregation at an early day. This seems the only feasible course under the trying circumstances for the good of the congregation; and what I ask for myself in retaining the status of your minister, while the Lord may continue life, is surely not inconsistent with the justice which you owe to me. I cannot but hope that the Presbytery in its wisdom will see meet to fall in with this arrangement. It will be needful that you appear by your representatives at the meeting of Presbytery to get these matters, as well as the matter of future supply for the pulpit, fully arranged, for oh! it is my most earnest wish and prayer that the cause of pure and undefiled religion may ever flourish and prevail in this church.

And now I say, what I have often said in your hearing:—May the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.

Yours very faithfully,  
JAMES GEORGE.

The following obituary notice of the late Mrs. Ferguson, of Esquesing, would have appeared in the *Presbyterian* some months ago had not delay been occasioned first by the time that elapsed before a few details could be obtained; and afterwards by the severe indisposition of the writer, which rendered him unable to offer even this little tribute of esteem.

Mrs. Ferguson, relict of the late Reverend Peter Ferguson, of Esquesing, died at Esquesing, on the 24th of March last, and

on the 26th was interred in the burying ground, beside the mortal remains of her good husband.

The deceased lady had suffered long from nervous weakness. About a month previous to her death she caught a severe cold which took the form of bronchitis. Cough and head-ache exhausted her little remaining strength, yet her death was sudden and unexpected. So much was this the case that on the day previous, one of her sons and her only surviving brother had left her residence for their own homes. They had been assisting at the sale and disposal of the household furniture, as Mrs. Ferguson had intended removing from Esquesing. She was perfectly sensible to the last, and was able to converse till within a few minutes of her end. Among the latest utterances she expressed was one of thankfulness to God for the goodness He had ever shewn to her.

Mrs. Ferguson was the third daughter of the late Mr. John Gale, of Logie. She was born in the year 1812. She was soon left an orphan—her father dying in the year 1819. In the year 1827 the late Rev. Alexander Gale, a Licentiate, of the Established Church, who subsequently occupied several prominent positions in the Church in this country, left Scotland for Canada. He was accompanied by his mother, a younger brother and two sisters, the eldest of whom—the subject of this notice—was married in the year 1810 to the Rev. Peter Ferguson. Four sons and a daughter were the issue of this marriage. The eldest of the sons, James, died of consumption on the 2nd of August, 1859. Of the remaining family besides the daughter and youngest son, one is the minister of St. Andrew's Church, Kincairdine, and the other a prosperous lawyer in Walkertown, the county town of Bruce.

Whilst ever much respected by the public of the neighborhood, it was within the circle of domestic duties that Mrs. Ferguson's excellence chiefly was seen. In house-keeping and the bringing-up of her family, as well as in the tastefulness of the good ministering wife, her character largely reflected that of the virtuous woman portrayed by the wisest of men, in the end of the Book of Proverbs. She sincerely sympathized with her husband's lively appreciation of the genuine and dislike of mere pretence, and sought ever to be his "helpmeet" in promoting the edification and good of the congregation.

During the years of her widowhood Mrs.







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Queen's University Archives,  
March 13, 1973.

Dr. H.C. Burleigh,  
Bath, Ontario.

Dear Dr. Burleigh:

I am sending along some information on the Rev. James George which Mr. H.P. Gundy unearthed when writing an article for the Dictionary of Canadian Biography. I hope you will find it interesting, as I remember you own a book belonging to one of his sons.

Yours truly,

*Anne MacDermaid*

DFM/md  
Encl.

(Mrs.) D.F. MacDermaid,  
Assistant Archivist.



H.C. Burleigh Papers

George

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